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The Harmony between Juſtice and Peace;

AND

The Means of enjoying and perpetuating Peace.

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TWO

SERMONS,

Preached before the

Univerſity of *Cambridge*,

March 16, and *April* 25, 1749.

At the Appointment of the Right Worſhipful the VICE-CHANCELLOR.

By PHILIP BENNET, M.A.
Fellow of MAGDALEN COLLEGE.

CAMBRIDGE,
Printed by J. BENTHAM, Printer to the Univerſity; and ſold by W. THURLBOURN in *Cambridge*; J. BEECROFT in *Lombard-ſtreet*, and J. and R. TONSON and S. DRAPER in the *Strand*, *London*.

M.DCC.XL.IX.

THE
Harmony between Juſtice and Peace.
A
SERMON,
PREACHED
At the ASSIZES, Mar. 16. 1748-9.
Before the WORSHIPFUL
Mr. Juſtice *WRIGHT*,
AND THE
Univerſity of *Cambridge*,
BY
PHILIP BENNET, M. A.
Fellow of MAGDALEN COLLEGE.

A

AN

ASSIZE-SERMON.

PSAL. 85. *ver.* 10.

Righteouſneſs and Peace have kiſſed each other.

WHEN we have a view of, or reflect upon *National Happineſs*, we cannot but take particular notice of two bleſſings, one of which may be conſidered as the Foundation, the other as the Diffuſion of it: the cloſe and intereſting connexion between which bleſſings, is repreſented in my Text, by the lively deſcription of their kiſſing each other.

The beautiful deſcriptive parts of Righteouſneſs, Peace, Mercy and Truth in this Pſalm, may poſſibly, according to ſome commentators, owe their beauty and ſublimity

to an inſpired typical repreſentation of the times of the Meſſias; but it is ſufficient for me to regard the primary deſign, and moſt probable occaſion of the compoſition.

For the occaſion of it, we are at liberty, to take either the ſuppreſſion of *Abſalom's* rebellion, or the reſtoration of the Jews from the Babyloniſh captivity; but take we which we pleaſe for the *occaſion*, it is evident, that the *deſign* of the Pſalmiſt was to give us the moſt perfect draught of National Felicity; of the enjoyment of Peace reſtored to a Land; and of all the prudent and happy improvements of it. Under the word Righteouſneſs therefore, we may comprehend all our Ideas of Juſtice; Peace I need not explane; we know, we feel, the happy influence of it.— Let it then be the buſineſs of this Diſcourſe to illuſtrate, and ſhew the reciprocal benefits of a harmony between them.

Now, the free adminiſtration and impartial execution of the laws of a government wiſely conſtituted to preſerve the prerogative of the Prince, and the privileges of the People,

People, is our moſt perfect notion of National Juſtice; and this only can be the true and ſolid foundation of National Happineſs.

But even this, as all other the wiſeſt and beſt-plann'd ſchemes of public happineſs, tho' it be not likely to be deſtroyed, is, and muſt be, liable to obſtruction and interruption. The laws may be wiſely adminiſtered, and impartially executed, as far as they can extend; but troubleſome times — the being engaged with the open, and clogged and diſturbed by the ſecret enemies to our envied eſtabliſhment and happy conſtitution,—— when a foreign invaſion was ſued for, and in ſome meaſure compaſſed by an unnatural Rebellion, — when the calamities and diſtreſſes of our diſtant fellow-ſubjects were only to be lamented, not relieved; ——troubleſome times like theſe, I ſay, were, and muſt always be, unavoidable interruptions of that happineſs repoſed in the laws of our country, which every loyal ſubject looks upon as his birth-right and his bulwark.

And

And War, be the ſeat of it how diſtant ſoever, muſt in its natural effects be productive of the like calamities to individuals: as, in private life, enemies, how inconſiderable ſoever, have generally power ſufficient to moleſt our quiet, and perplex our purſuits; much more effectual are foreign contentions, and inteſtine diviſions, to diſturb the public felicity.

As *Juſtice* then is the foundation of national happineſs, *Peace* is the bleſſing which is to cement and diffuſe it. To make us happy, as a people, Juſtice and Peace muſt kiſs each other.

And I think I could not have had a more favourable opportunity than that which on this occaſion preſents itſelf, of congratulating with this Audience on their experience of the union of the bleſſings mentioned in my Text — That notwithſtanding the ambitious efforts of a neighbouring Prince during the war: notwithſtanding all the menaces and ſchemes of a powerful invaſion: and notwithſtanding the brutal efforts of an unprovoked,

voked, and therefore moſt unnatural, rebellion; they have at length the pleaſure to ſee Peace returned to their land: the pleaſure this day to behold the harmony between That and Juſtice: to ſee the royal commiſſion to ſecure their properties and redreſs their grievances, lodged in the hands of a known impartial Adminiſtrator of thoſe laws, on which life, property, and liberty, all that is dear and valuable to them depend.

It is true indeed, the reverence juſtly due to the Magiſtrate, the ſolemnity of judicial proceedures, and perhaps too every one's conſciouſneſs of human frailty and imperfection, excite in general rather the diſagreeable idea of terror than the pleaſing one of love; and yet certainly the latter ought to make the deepeſt, if not the only, impreſſion. The ſole deſign of appointing Magiſtrates is to preſerve order, peace, and harmony in ſociety; they are therefore to be beheld in the amiable light of the proviſional protectors of all the bleſſings in civil life, which we hope for or enjoy.

In

In treating the ſubject I have laid down for this Diſcourſe, we may obſerve,

I. That there is a natural, a civil, and a religious connexion between Juſtice and Peace.

A natural connexion — As they are bleſſings which can never be ſeparated without violence to the laws of nature, and diſordering the courſe of it. Love cements and upholds not only the ſmaller ſocieties of individuals, but likewiſe the moſt extenſive ones of countries and nations: univerſal love, as far as our preſent ſituation will permit, is the baſis of univerſal happineſs; but as that principle can operate only when Juſtice and Peace are united, the effect likewiſe muſt ceaſe on their ſeparation, and the deſigned courſe of nature be more or leſs convulſed and thrown into confuſion.

The civil harmony between theſe bleſſings ſufficiently appears from a ſlender knowledge of the hiſtories of other nations; I wiſh I could not add, what unfortunate convincing proofs of it we continually meet with

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in the annals of our own! what outrages committed on the prerogative, what ſacrifices made of public liberty, what wild ſcenes of horror and deſolation have been ſpread through this land, when Juſtice and Peace have been unpaired or torn aſunder by the weakneſs of a Prince, or the madneſs of the People!

Little need be ſaid concerning their religious connexion. The Idea we entertain of the harmony of the Divine attributes; in particular, of the Almighty's Juſtice and Mercy, ſo evidently diſplay'd in the ſcenes of our fall and redemption; in both the volumes of his revealed Will; in the examples he has graciouſly exhibited for our imitation; the precepts for our direction; the warnings for our admonition; and the promulgation of that law by which we are finally to be judged; do with united evidence, and irrefragable teſtimony, manifeſt the truth of this religious connexion.

Let us view then

II. The reciprocal benefits which theſe bleſſings exchange with each other. And

1. Peace adorns Juſtice; extends its influence; eſtabliſhes, and perpetuates it.

Peace is to a nation what tranquillity of mind is to individuals; the latter is not only the natural ſoil of moral virtues, but it gives a grace, a beauty to the diſcharge of them; it conſtitutes a moral delicacy and elegance. For ſurely, in the caſe of ſocial Juſtice, we receive very different impreſſions from the ſelfiſh reluctance, and the open-hearted propenſity to diſtribute it; that is, in fact, whether we receive it from the worldly-buſied, or the generous tranquil mind: the Senſation, on a view of moral deformity, is painful in the former caſe; in being ſtruck with moral beauty, it is inexpreſſibly agreeable in the latter. The tranquillity, and its conſtant companion the ingenuity, of the mind reflect ſuch an amiable luſtre upon acts of common Juſtice, that the man of moral taſte and ſentiment almoſt looks upon them as the gifts of generoſity.

And

And as I think we may in moſt caſes carry our reaſonings on moral or immoral conduct, and the agreeable or diſagreeable perceptions we receive from them, through the ſmall ſocieties of individuals to the greateſt of countries and kingdoms, it ſhould ſeem that national Peace muſt equally adorn, and give a luſtre and beauty to national Juſtice. The Peace, the Tranquillity, of a kingdom, is the propereſt ſoil for all national virtues to take root and flouriſh in. War is only waged to ſupport or recover Juſtice; to recover it when, by oppreſſion or violence, it is plucked up from Peace its native ſoil. And the effect of war, after all the cruel violations of it, is generally to abhor thoſe violations, and to reſtore Juſtice again to the cultivation of Peace; under whoſe arts of improvement and ornament ſhe can only appear in the colours of the beautiful and the amiable.

In another light, our idea of Juſtice, whether derived from ſpeculation, a knowledge of the immutable fitneſs and relations of

things; or from experience, a diſplay of the happineſs of the legal adminiſtration and ſocial diſtribution of it; as we are rational creatures is a beautiful; as we are human beings is an intereſting idea. In the former view, Virtue recommends it as a duty; in the latter, both ſocial and ſelf-love repreſent it as a bleſſing: if Peace then is the ſoil in which it beſt flouriſhes, in which it takes deepeſt root, and moſt kindly growth, it is Peace which muſt in both views refine and adorn it; it is Peace which muſt improve the duty, and augment the bleſſing.

Again, Peace extends the influence of Juſtice — In time of Peace the laws flouriſh in their full force and vigour; it is then moſt difficult to evade, moſt dangerous to tranſgreſs them. The grievances of the meaneſt and moſt diſtant ſubject have eaſy acceſs to the ear of Juſtice; the violent or oppreſſive meaſures of the greateſt cannot well eſcape its cognizance; its influence is more felt, as there is a greater ſoberneſs of mind, more leiſure, and a more cool diſpoſition in

all

all ranks of people to attend judicial proceſſes, and give teſtimonies of their zeal and concurrence in their execution; beſides that the taſk and labour of Juſtice are in time of Peace much retrenched and eaſied; inaſmuch as it is leſs difficult to preſerve harmony and order, than it is to reſtore them.

Laſtly, Peace eſtabliſhes and perpetuates Juſtice — In *foreign* wars, though loudly called for by ourſelves, we are diſcontented with the meaſures; and groan under the taxes neceſſary to ſupport them: the miniſtry on the other hand are diſconcerted, and accuſe the levity and ingratitude of the people: hence the appearances, at leaſt, of injuſtice on both ſides; which with the vulgar muſt have the ſame weight as realities: ſo that the return of Peace becomes neceſſary, if not actually to introduce Juſtice into the kingdom, yet to eſtabliſh a perſuaſion of its preſence in the minds of men.

As to *civil* wars — Let our *Engliſh* annals ſhew us any other conſequence, than that, as the royal prerogative has been tyrannically ſtretch-

ſtretched, or the rights of the people licentiouſly over-rated, Juſtice has ever been found equally baniſhed, in turn, by Prince and People. But when Peace and Harmony between them revived, Juſtice again reſorted to the centre of their mutual happineſs; the conſtitution, for a time at leaſt, ſeem'd to know no biaſs; the King was happy, and his Subjects free.

Juſtice being thus eſtabliſhed, it is the farther work of Peace to preſerve and perpetuate it; which it cannot well fail to bring about, when it has once ſo far ſobered Mens minds, as to ſet them upon an ingenuous examination into the intereſts of their country, with a reſolution to become diſintereſted patriots of their own times, and real benefactors to future generations.

2. The advantages ariſing to Peace from Juſtice are, that it reciprocally tends to preſerve, to render it valuable, and to enable us to enjoy it.

Juſtice tends to preſerve Peace *at home*, by diſcountenancing the private fomentors, and

and bringing to condign puniſhment the open abettors of riot and ſedition. By ſupporting with equal loyalty and patriotiſm the prerogative of the Prince, and the juſt rights of the People. By enacting ſalutary laws as public grievances or emoluments ſue for redreſs or encouragement. By defending, in a juſt and temperate execution of the laws, that well-plann'd conſtitution in Church and State which maintains our religious and civil liberties; and which, if we were grateful enough to Providence to acknowledge it, and friends to ourſelves to be convinced of it, would not only promote, but effectually ſecure our happineſs.

Juſtice has likewiſe the ſame influence to preſerve Peace *abroad.* — For, a punctual execution of treaties and alliances convinces our neighbours, that we are friends whom they can ſecurely rely upon; and our ſteady purſuing ſuch upright meaſures of government, as naturally tend to ſilence and undermine oppoſition and faction, will make us appear *ſuch* friends as the moſt formidable

powers

powers in *Europe* will perceive it their intereſt to court, as well as to depend upon.

Again — Juſtice renders Peace not only laſting, but alſo, in the higheſt ſenſe, valuable.

There is a national or collective ſenſe of honour, which enhances the value of Peace, in proportion to the juſtice of the means uſed to promote and eſtabliſh it. For inſtance — That the engagements which previous to, and during the war, we enter'd into with our allies, were moſt punctually fulfilled— that diſcouraged by no difficulties; ſhaken by no diſappointments; borne down by no diſtreſſes; our faith and attachments were preſerved ſacred and inviolable — that by a ſteady perſeverance in conducting and concluding the great work of Peace, we were equally zealous to ſupport the rights, and ſecure the honour of our confederates, as we were to maintain and preſerve our own. — Reflections like theſe, I ſay, ſtamp a ſolid value upon Peace; make us embrace it with the pleaſing conſciouſneſs of *Britiſh* weight

and

and dignity; and in the moſt amiable light repreſent Righteouſneſs and Peace as kiſſing each other.

Juſtice moreover, from a very particular conſideration, enables us to *enjoy* Peace.

Conſidering the manifold bleſſings which *ſhould be* the fruits of Peace, it is a melancholly view which we have of ſome countries and conſtitutions of government, where the ſubjects, or rather ſlaves, have little reaſon from its conſequences to prefer it to a ſtate of war. For, where property is not effectually ſecured by a *Magna Charta*; by equitable laws regularly and impartially adminiſtered; where is the difference between ſuffering by plunder in war, or oppreſſion in Peace? Learn we then to enjoy the happineſs of our own moſt excellent conſtitution; which ſo effectually guards both perſon and property, that whenever it receives a national bleſſing, it at the ſame time appropriates to the meaneſt ſubject, and ſecures to him, his full ſhare in the poſſeſſion and enjoyment of it.

Having ſeen the connexions between Juſtice and Peace, and the reciprocal benefits exchanged between them, let us now briefly

III. Reflect upon ſome particular advantages we receive from their Union.

1. As a *Nation*——

The true intereſts of which (not laying it down in theory, but referring to late national acts) can be more leiſurely canvaſſed, and, without interruption, more ſteadily purſued. For war is, at beſt, attended with evils, which more or leſs affect and diſtreſs every government. It uſually begets ill blood; never fails to ſet it in a ferment; whence an occaſion to the enemies of the happieſt eſtabliſhment, to ſow all the ſeeds of rancour and diviſion which the moſt *fineſſed* evaſions of the laws will, in ſuch troubleſome times, encourage them to have recourſe to with hopes of impunity.

2. We may conſider theſe advantages as *Proteſtants*.

Late experience (if any among us were ſo blind or forgetful as to ſtand in need of it) has

has ſhewn the inviolable connexion between ſupporting the preſent Settlement of the Crown and the Proteſtant Religion; ſince we have had moſt glaring evidence, that the Sons of the abjured Pretender to it have equally, as their intereſts required, *diſſembled* and *acknowledged* their communion with the Church of *Rome*.

We have alſo, to our utmoſt ſatisfaction, experienced how firmly the Throne of his preſent Majeſty is ſupported by the Love of his Subjects; and the moſt ſolemn aſſurances have on all occaſions been given of the ſame affection for his Royal Iſſue. Let us enjoy then more fully this bleſſing ariſing from the Union of Juſtice and Peace, by reflecting not only on the ſecurity of our liberties, but likewiſe of our Religion; by being convinced that we are at preſent ſafely protected, and have numerous Royal Pledges in his Majeſty's auguſt Family, that we ſhall ever be protected, by a Defender of our Faith, as well as a Father of our Country.

3. We may add the advantages to us from this Union as *Engliſhmen*. How it tends to ſober our minds, which in time of War are moſt ſtrangely intoxicated with extravagant ſchemes of conqueſt and glory; how we may hence be compoſed again to purſue the more profitable ones of diligence and induſtry; to extend our commerce; illuſtrate and adorn our ſeveral ſtations and profeſſions; and become what our genius, our conſtitution, our ſituation, reſpectively ſollicits us to be, a great, a floriſhing, and a happy people.

I have now gone through the ſeveral particulars which I thought *at this ſeaſon* moſt worthy your attention; and if I have not kept ſo cloſe to the occaſion of this day's ſolemnity, *viz.* the adminiſtration of civil Juſtice, as might have been expected; I muſt anſwer, that I deemed it to be imprudent, becauſe I knew it to be unneceſſary: beſides, that to inſtil amiable notions of Juſtice and Peaceableneſs in general, keeps me more decently within my own province, and ſeems moſt ſuitable to my profeſſion.

To

To reſume the ſame ſubject then, in order to leave it more ſtrongly impreſſed upon your minds.

There are ſome beautiful paſſages in the context, which, to make them appear to greater advantage, I reſerv'd for the latter part of this diſcourſe.

The Pſalm (as I before obſerved) is a ſublime deſcription of a people who live in Peace, and are ruled with Juſtice; and reflection on late occurrencies will give an eaſy application of many parts of it to our own times.

Shew us thy mercy, O Lord, and grant us thy ſalvation [a]. This is the voice, this expreſſes the *wiſdom* of a diſtreſſed people; that they felt their calamities, and knew where it was their intereſt and duty to apply for deliverance. And what was the intention of our ſolemn faſts and forms of prayer during the war, but in like manner to expreſs our humility and piety in offering up like petitions?

He

[a] *Pſ.* 85. ver. 7.

He ſhall ſpeak Peace unto his People and to his Saints[b]. This Propheſy is, at leaſt, in part verified. It hath been ſpoken unto us as a *People*. But how far it may be applied to us likewiſe as *Saints*, the practical value we ſhall henceforth ſet upon the peaceable poſſeſſion of our moſt pure and holy Religion, can be the only probable criterion.

And yet much of great moment and conſequence depends upon it——For, to go on with the Pſalmiſt, *His ſalvation is nigh them that fear him, that glory may dwell in our land*[c]. The preſence of his ſalvation we have indeed ſufficient reaſon to acknowledge; and, I hope, we are cordially diſpoſed to be grateful, and to uſe it to the beſt and wiſeſt purpoſes: for ingratitude and forgetfulneſs may again undo all that has been graciouſly done for us; may defeat all our hopes of advantages and bleſſings attending a ſalvation; ſince our dependence on God is here plainly made the condition on which we are to pre-

[b] Verſe 8.

[c] Verſe 9.

preſume that thoſe advantages and bleſſings, *i. e.* that Glory, ſhall dwell, or *continue*, in our land.

But to dwell more agreeably on time preſent——*Mercy and Truth* (adds the context) *are met together* [d]. And we ſee they are from the preſent ſolemnity; the intention of which is, to execute the moſt equitable law of the happieſt government, *viz.* where either life or property is concerned, to have the verdict upon a fair trial given in by our Peers.

I will not mention my Text, which follows, but the conſequences of it——That *Truth ſhall floriſh out of the earth, ſince righteouſneſs hath looked down from heaven—That the Lord ſhall ſhew loving-kindneſs, and our land ſhall give her increaſe* [e] —— May theſe conſequences hold good! may we ſo prize the bleſſings of Peace, as to cultivate and to deſerve them!

The way is open, and the path by many of our wiſe anceſtors and prudent contemporaries pointed out and beaten. From whoſe hiſtories

[d] Verſe 10. [e] Ver. 11, 12.

tories, we learn how by a happy unſhaken union of loyalty and patriotiſm we may ſupport the never claſhing intereſts of a patriot King and an obedient People: whoſe examples teach us to revere Magiſtrates, and to live in chearful ſubjection to the laws of our country.

Who enforce not only by example, but the authority of their ſtations, the obligations of *nature* to live in ſocial Juſtice and Harmony;

The *Civil* compacts to become peaceable and uſeful ſubjects;

And the *Religious* Ties to promote univerſal Peace; to patronize the rights, the privileges, the diffuſive happineſs of mankind.

A prudent, an active, a conſcientious regard to theſe obligations, will render us approved by ourſelves; deſerving of our country; and hopeful of the bleſſings of Heaven.

Self-approbation will then give tranquillity to our minds; the applauſes of our fellow-

low-creatures, country-men, and ſubjects, will infuſe the heart-felt ſentiments of deſert and dignity; and the conſciouſneſs that we are acting ſuch a part in this World, as our all-good Creator intended we *ſhould* act in it, will make us happy in the comfortable preſumption of his favour, and the well-grounded anticipation of his reward.

Of his reward, moſt probably in this life; but if not, moſt aſſuredly in the next; when men, no longer conſider'd as communities, but as individuals, ſhall be witneſſes to the greateſt, and moſt univerſal proof, that Mercy and Truth *do* meet together, that Righteouſneſs and Peace *do* kiſs each each other.

The Means of enjoying and perpetuating Peace.

A

SERMON,

Preached before the

Univerſity of *Cambridge*,

April 25. 1749.

The Day appointed by his MAJESTY for a general Thankſgiving.

BY

PHILIP BENNET, M. A.
Fellow of MAGDALEN COLLEGE.

2 THESS. 3. 16.

Now the Lord of Peace himſelf give you Peace always by all means. The Lord be with you all.

THE prayer and ſalutation contained in theſe words, having little other relation to the context, than as they are the natural concluſion of a friendly epiſtle; we are leſs confined to any particular ſenſe, or perſonal application. We may perhaps conjecture, from a thoro view of this epiſtle, that St. Paul's particular meaning was, that the Lord of peace would deliver the Theſſalonians from the perſecutions, and tribulations, mentioned at the beginning of it [a]; and that this prayer was more perſonally offered up for them as, at the time of the Apoſtle's writing, they were actually perſecuted and afflicted [b]. But ſurely ſuch an occaſional connexion, by no means reſtrains us from

[a] Chap. 1. ver. 4. [b] Ibid.

from collecting our duty from the text, to pray for the happineſs of mankind in general, that the Lord of Peace would give them peace; that the Lord of Peace would be with them.

We can have little doubt of this, if we are acquainted with the affectionate writings, and the humane diſpoſition of this Apoſtle. It is almoſt a queſtion which was more fervent, his zeal to plant churches, or his affection for thoſe he had planted. Petitions and ſalutations, of the ſame import with thoſe in my text, frequently occur in his epiſtles; and from many inſtances and expreſſions, which cannot but ariſe in your memories, you muſt reflect upon him as a great lover of mankind in general, as well as the moſt cordial well-wiſher to his own nation in particular. Suppoſe then the Apoſtle had lived at this time, and had wrote to chriſtian nations inſtead of chriſtian ſocieties; is it probable, that this petition would have found no place in his epiſtles? Would his good wiſhes (think we) have been contracted, be-

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cauſe the objects of them were multiplied? Perceiving his province of inculcating and ſupporting Chriſtianity enlarged, would he have diſplayed leſs of the benevolent man, the faithful ſubject, and the affectionate Chriſtian?

We may farther obſerve, that the petition is addreſſed to the Lord of peace; to that Being with whom is no variableneſs neither ſhadow of turning; who muſt therefore at all times, unleſs when their ſins cry aloud for judgment and correction, equally wiſh the happineſs, and peace its neceſſary companion, of ſocieties and nations. The petition in the text will therefore be, with great propriety, the univerſal petition of Chriſtians to the end of the world.

It is true alaſs! human affections gradually cool and leſſen, while they pretend to aim at reaching that point, from which the love of the Almighty firſt diffuſes itſelf thro our creation. Our affections are chiefly confined within the narrow limits of kindred and acquaintance; flow but ſlowly in

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the channels of public and national intereſts; and rarely extend far enough to enrich the ſoil of univerſal happineſs: whereas the goodneſs or providence of God deſcends from generals to particulars; is governed by univerſal laws; from the primary care of the whole race of human beings deſcends thro national and ſocial collections to particulars and individuals. This difference indeed is, in great meaſure, owing to the circumſtances and imperfection of our nature; but ſtill the obſervation ſhould have its intended weight, to make us, at leaſt, intermix public with private affection; to perſuade us, how buſily and worthily ſoever we are employed in diſcharging the duties of ſocial life and alliances, to keep our breaſts notwithſtanding warmed with noble ſentiments, and enlarged ideas, and deſires of national and univerſal happineſs.

The obſervations laid down on the *Extent* of my text, will now lead us to enquire, what inſtruction it can give us on the preſent occaſion.

1. We

1. We have thence a great incitement to desire and enjoy peace as *Christians* — because, God himself is the Lord of it.

2. We are to esteem peace as a *blessing*; because the Lord of peace is requested to *give* it.

3. The petition to him to give it *always*, and by *all means*, whilst it strongly presumes our affection for it, must most certainly imply an admonition, that, variable and unaccountable as our humours are, no little objections should occasionally prevent our being reconciled to it.

I pass over at present the Apostle's salutation, *The Lord be with you all*; and having shewn from this view of the text, whence we originally derive peace, and that it is a gift; I shall pursue my inclination, and the intention of this discourse, by shewing the methods of enjoying and perpetuating it.

For it is not the design of this day's solemnity, to answer the objections made by the enemies to peace: it is, I apprehend, of much greater consequence; it is to give a re-

ligious turn to our minds; it is to make us conſider peace in general as a bleſſing, and thence to anſwer it, by making it truly a day of thankſgiving.

In order to which, let us

I. Enquire into the means of *enjoying* peace.

It muſt ſeem ſtrange to thoſe who have not ſtudied human nature, that we ſhould diſcover ſuch a general propenſity to delight in war, and ſuch an untowardneſs to embrace and rejoice in peace. But it is to be conſidered, how much eaſier it is to excite our paſſions, than to compoſe our minds; that one cauſe only, and that too often merely a trifling one, will effect the former; when a variety of ſtrong and cogent motives frequently fails to bring about the latter. The means therefore of enjoying peace will not, I believe, appear ſo general and eaſy, as they are commonly accounted; and beſides ſome difficulty, there is no inconſiderable variety; for if we conſider man in a natural, a civil, or a religious light, in each a peculiar frame

frame of mind is neceſſary to him to enjoy it.

Do I then throw difficulties in the way of enjoying peace? Far be it from me — It is as averſe from my inclination, as it is foreign from my profeſſion. — Human nature muſt be looked into, if we would diſcover the real, and not reſt ſatisfied with the apparent cauſes of human conduct: and I am much miſtaken in the caſe before us, if the cauſes of not enjoying peace will not be found from an inſpection into our own boſoms, not from an examination of peace itſelf.

Now, in a *natural* view, there is required an aptitude of mind to enjoyment in general, which I lay down as eſſentially neceſſary to our taſting public happineſs; a neceſſary qualification, which, though we often think we perceive in men, we in reality but rarely find in them. The cares of the mind, and the griefs of the boſom, have the veil of feigned chearfulneſs thrown over them in public, which is ſeen through only, from

previous communication, by near relatives and intimate friends. However, there certainly is an art, and a habit likewiſe of enjoyment; a certain propenſity of mind to dwell upon the beautiful and the agreeable in art and nature, in manners and converſation; a happy diſpoſition to be pleaſed, which, if it doth not create, yet greatly diverſifies and encreaſes enjoyment. Now without this aptitude to enjoyment in general, each ſpecies of objects, naturally or morally productive of it, muſt have leſs force to affect us; and ſtill leſs and leſs as each appears more diſtant from private intereſts and partial conſiderations. Public bleſſings will be rated only according to the ſmall portion which comes to our own ſhare; and the calamities of war, and the advantages of peace, be equally unfelt and diſregarded.

Another means neceſſary to the enjoyment of peace (and which in ſome ſenſe may be judged previous to the former) is a calmneſs or ſerenity of mind. It is true, uneaſineſs, and an incapacity of enjoying ourſelves, generally

nerally throw us upon a wild purſuit of falſe pleaſures abroad, to ſupply the want of real ones at home; the unavoidable conſequence of which is either diſappointment or ſatiety; for only pleaſures of the groſs and trifling kind are the tranſient becalmers of the reſtleſs and diſſatisfied perſon. Now what concern can ſuch an one have for public felicity, who is a ſtranger to private happineſs? Is it to be ſuppoſed, that the ſeeds of national affection will grow in that ſoil, which cannot produce the fruits of complacency and ſelf-approbation? That ſelf-diſquiet ſhould be the foundation of public ſpirit? That a ſtranger to the bleſſing of inward peace, ſhould be warmly affected with the view of a national one? So far otherwiſe, that obſervation ſhews the ruffled and diſcompoſed, to be generally the factious and the turbulent mind; envious of happineſs in every ſtate, ſince itſelf can enjoy it in none; in ſhort, that thoſe perſons are very rarely good ſubjects, who, it matters not from what cauſe, are diſcontented men.

A third

A third qualification neceſſary, in this natural view, is, that we cultivate candor of judgment, and benevolence of ſentiment; the firſt, as to things; the latter, as to perſons. Peace, for inſtance, in general is a bleſſing; a candid judge would therefore, till certainly convinced of the contrary, ſuppoſe any particular peace to be ſo; nay ſuppoſe, on examination, he ſhould find it not to be ſo good an one as he could wiſh, he will not ſurely peremptorily conclude, that it is not a good one. Some circumſtances may not have been duly weighed; of many he may be entirely ignorant. And, in truth, we uſe this relative term *good*, when we apply it to peace, in a very partial and confined ſenſe. Seaſonableneſs — the good of allies — the common good of nations — are apt to be excluded our thoughts; whilſt jealous preſages, and timorous conjectures, too haſtily paſs that judgment, which can ſolidly reſt upon time and experience only.

To candor of judgment, I obſerved, ſhould be added benevolence of ſentiment. Miniſters

niſters are only men — *Engliſh* armies are only collections of men — Why then ſhould we expect the meaſures of the former, and the attempts of the latter, to have always their deſired ſucceſs! There is a benevolence of ſentiment which is always conſiſtent with the love of our country; watchful over and jealous as we ought to be for its welfare and proſperity, yet a reverence is to be maintained for the perſons, a candid interpretation to be made of the meaſures, and a humane regard to be had to the labours, of thoſe who are chiefly truſted with the ſupport of its dignity and welfare.

2. We may conſider the means of enjoying peace in a *civil* light.

Now, in order to this, it is neceſſary, that we habituate ourſelves to take public or national views — that we attend to, that we ſtudy, that we eſpouſe, the intereſts of our country — that we exert ſuch a general ſpirit of cultivating and improving the peaceful arts of labour and induſtry; of increaſing its riches, by extending its commerce; of exerting

erting our reſpective powers to countenance, and put each ſalutary law into execution; as may truly make us to enjoy peace, in becoming what the form of our conſtitution in church and ſtate, and our advantagious ſituation enable us to become, a rich, a happy, and a reſpectable people. Without our attention to theſe intereſts, and ſteady perſeverance in theſe purſuits, no peace can be either good or laſting; and the very beſt that the moſt ſanguine could wiſh for, would be but partially enjoyed.

Another civil means to our purpoſe is, national gratitude — the returns of duty and eſteem; and, as far as our ſeveral ſtations permit, aſſiſtance to thoſe who ſhall thus generouſly apply themſelves to cultivate the arts of peace, and promote the intereſts of their country. Few, in compariſon, have extent of knowledge accurately to diſtinguiſh, and take a full view of thoſe intereſts; to plan enlargements, and to carry them into execution; but helping hands may be applied by many; chearfulneſs, applauſe, and

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gratitude may be expreſſed by all. And it cannot but with great reaſon be expected, that whilſt the able and the willing are increaſing the advantages of peace, others ſhould chearfully enjoy the proſpect of their common ſhare in the diffuſion of thoſe advantages.

The remaining civil means of enjoying peace, and which is cloſely connected with the former, is national affection. A love not ſimply of our country; but, as Engliſhmen, of one another; a happy union of hearts and ſentiments, which may root out thoſe unconſtitutional principles and prejudices, which have ſo great influence to inflame and divide us. Peace abroad would then be doubly enjoyed, by harmony and unanimity at home. This would be our wiſdom; this is our duty; this our happineſs; and a peace good and happy indeed would this prove, if we would perpetuate the memory of it, by a bleſſing of ſuch extenſive influence, and general importance.

3. We are to conſider the religious means of enjoying peace.

Now the refinement which Revelation has made upon the law of nature, may be viewed in three lights; and from each an addition of enjoyment is reflected upon the diſcharge of it; for it exalts the idea; explanes the obligation; and inſures and enlarges the reward of obedience.

In the preſent caſe, Chriſtianity introduces the ſublimeſt, the moſt obligatory, and the moſt intereſting ideas of peace.

Love is the parent of peace, and comfort (or happineſs) is the effect of it. Now look we into the revealed account of the Trinity; God, we read, is the God of love; the Lord is the Lord of peace; and the Holy Ghoſt is the Comforter. We ſee here, we cannot well but be enraptured with the benign, the merciful, the condeſcenſive, in the Deity: and is human nature, how much ſoever depraved and corrupted, ſo far loſt to the delicacy of moral and religious ſentiment, as that we ſhould have no amiable notion, no

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enjoyment of peace, tho', in the Trinity of the Godhead itſelf, we behold the ſublimeſt, the moſt condeſcenſive ſchemes unravelled to reſtore it to us?

Is it poſſible moreover, that we ſhould not derive from hence our manifold obligations to cultivate, and rejoice in, peace? Granting, that we are, in general, much averſe from obligations. That intereſt or neceſſity chiefly prevail upon us, to accept them from our fellow-creatures: yet even here, we muſt be degenerately void of every virtuous ſentiment, if we are not convinced that it is our duty, on all occaſions to return them. And ſhall infinite mercy, and favour, and condeſcention, be in vain beſtowed upon us? Shall we take no pleaſure, ſhall we diſſemble our perception of a religious demand, by peaceableneſs, and peace-making, to manifeſt a ſenſe of gratitude, and obligation, to the Lord of Peace?

Eſpecially, as we have received from the Goſpel-Revelation, not only the moſt ſublime and obligatory, but likewiſe the moſt

intereſting, notions of a peaceable diſpoſition. The fundamental rule of Goſpel-morality, however branched into many particulars, to adapt itſelf to our various capacities, is, the imitation of God himſelf; to love him, becauſe he is love; and to diffuſe our love to the uttermoſt, becauſe the love of God is infinite. — The ſecond Goſpel-Rule therefore of loving our neighbour, is only a neceſſary conſequence of the firſt; for if any one hateth his brother, the love of God (according to St. John) cannot be in him. If then to imitate God is the chief rule of Goſpel-morality; If, as certainly our eternal happineſs muſt depend upon ſuch imitation; and if God is love, and the Lord is the Lord of peace; we can want no other argument to convince us, that it is our intereſt to promote, to cultivate, and to rejoice in peace.

It is time therefore,

II. To conſider the means of perpetuating peace —— But as this head is ſo cloſely connected with the former, it will not be neceſſary for me to enlarge upon thoſe particulars,

lars which I ſhall lay down for your conſideration.

1. As the very foundation of any hopes of perpetuating peace, it behoves us to ſhew, that we are, in good earneſt, reconciled to it, and chearfully diſpoſed to improve the advantages of it. The calamities of war are freſh in our memories; and we can reflect upon ſcenes, where Britiſh fortitude, how great ſoever, in vain contended to fill our annals with Britiſh glory. We may indeed recal many engagements to remembrance, in which our arms were crowned with all imaginable ſucceſs. But, on the whole, enough ſurely has been ſeen to convince even Engliſhmen that peace ſhould from that moment become their choice, when war ceaſes to be neceſſary.

2. By ſetting a juſt value upon liberty, and making a ſober uſe of it; we are to convince our neighbours, that we are too ſenſible, and too tenacious of that bleſſing, to indulge them with any future hopes of, even the moſt romantic poſſibility, of ſubduing

ing and inſlaving us. Romantic, deluſory, vain indeed, have ſuch hopes hitherto ever been! ſtill more weakly grounded, ſtill leſs rationally entertained, may our conduct convincingly proclame they will ever be!

3. So cloſely connected are our liberties with our Religion, that the ruin of the one (ſhould God for our ſins ever permit it) muſt inevitably prove the ſubverſion of the other. Both were aimed againſt by the late invaſion; both were equally hazarded in the late rebellion. Once admit Popery, and you muſt admit her attendant, ſlavery. Prize then ineſtimably, and not only prize, but practiſe the Religion you profeſs; as you hope to perpetuate peace; or indeed —— to be acquainted with it any more.

4. As the baſis both of our Religion and liberties, let us hold moſt ſacred our allegiance to his preſent Majeſty King GEORGE, and the ſettlement of the crown of theſe realms on his Royal Iſſue. This ſacred profeſſion of Engliſh fidelity; this ſtrong barrier of Britiſh happineſs, once broken

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thro—adieu to all the bleſſings, which were the birth-right of Engliſhmen; and the prerogative of free men!

5. Laſtly, and in the moſt extenſive ſenſe, to perpetuate peace, we muſt largely diffuſe theſe principles, we muſt inſtil theſe ſentiments into the riſing generation. We, as an Univerſity, have many particular obligations, and many particular encouragements to do it; but reſerving theſe for the application of this diſcourſe, we may at preſent briefly obſerve — That the minds of youth, in which the ſtrongeſt family-principles have not taken very early root, are for a long time averſe to the ſcience of Politics; as it is entering into captious diſputes about matters, concerning which they have very little knowledge, and with which, ſo early in life, they think they have as little to do. It was not a ſchool-diverſion; nor can it ſoon be rendered an Univerſity-entertainment. The principle imbibed from the Greek and Roman Hiſtorians, which they bring with them hither, is a love of their country; and what

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that love ought to be, might, one would think, be eaſily fixed in their minds, by ſhewing the conſtitutional connexion between loyalty and patriotiſm; and by explaining the religious one, between fearing God and honouring the King.

Some indeed may come under our care, whoſe minds are ſo deeply tinctured with malevolent notions and prejudices, that it may be impoſſible wholly to eradicate them: but even theſe may ſurely, in ſome degree, be moderated and corrected. Be it our glory to do it as far as we can; they themſelves will have reaſon, poſterity at leaſt will have the gratitude, to thank us for it.

We ſhall however have the reward of a pleaſing conſciouſneſs, that we have not been wanting in our duty to infuſe a diſpoſition of peaceableneſs, and thereby to perpetuate the bleſſing of peace.

St. *Paul*'s ſalutation, *the Lord be with you all*, yet remains to conclude this diſcourſe.

And there is a particular beauty of emphaſis in it, ſince the petition before-going is worded as ſtrong as poſſible. The

The meaning of it ſeems to be, that if the Lord of peace ſhould hear his prayer, and be with the *Theſſalonians*; that is, grant peace to them; he would ſtill be farther preſent, with his co-operating grace, to enable them to make a right uſe of it.

To enable them probably, according to the tenor of this diſcourſe, to be thankful enough to enjoy it; and prudent enough to ſtudy to perpetuate it.

Now gratitude and prudence having ſome very particular calls upon us, as an Univerſity; permit me now, more at large, to remember the place I ſtand in; and to conclude this diſcourſe with a particular application of this ſalutation to you.

1. I doubt not, that the bare mention of it has led us to reflect upon our particular obligations, to ſhew ourſelves ſenſible of the bleſſing it conveys; and to pray for the continuance of it.

From the general notion of an Univerſity, it is preſumed, that we diligently ſeek after truth; it is believed, I hope, that we

cordially embrace it; whence it cannot but be expected that, in ſocial and civil life, we ſhould, at leaſt, approve ourſelves competent judges of the uſeful and the beneficial. That being, by an indulgent providence, richer talents, and larger abilities, excuſed from grovling in the lower ſcenes of life; not that we ſhould deſert the intereſts of mankind, but on condition, that we make ourſelves more eminently and extenſively uſeful; how can it, I ſay, but be demanded of us, that we ſhould, within our province, be faithful inſtructors and guides in civil life; that our converſation ſhould point out public bleſſings; that our attachments ſhould ſhew the value of them?

But when we have reſpect to the particular bleſſing of peace, we are to carry our reaſonings and obligations much farther. We are to conſider the Univerſity, as a body, whoſe members are chiefly miniſters of the Goſpel, and candidates for the miniſtry. Hence, certainly, it is taken for granted, that we know the Lord to be the Lord of peace;

peace; that peace is therefore a gift; and of courſe, a bleſſing: conſequently, that it is our duty to value the poſſeſſion; and to pray for the continuance of it.

It muſt be publickly perceived likewiſe, that it is our intereſt, as well as our duty to do ſo. For, however theſe may, in civil purſuits, ſometimes appear to claſh with each other; yet, in religious concerns, we are all ſenſible, that it is impoſſible they ſhould interfere. If the ſpirit of Chriſtianity breathes peace — if the foundation of it is laid in peace — if the glorious deſign of it was to create and diffuſe peace — if the prayers, the precepts, the example, of our bleſſed Lord illuſtrate and recommend it — and if the writings, and hiſtories, of the Apoſtles, and primitive Chriſtians, inculcate and adorn it — can it be a ſcruple with their ſucceſſors in the church of Chriſt, whether they ſhall follow after the things which make for peace? Rather, can any thing be more plain, than that they are moſt ſtrongly obliged to it? And the obligation once perceived, will

not the honeſt, though illiterate Chriſtian, deduce from thence our intereſt, to addreſs our petitions to the throne of grace for this bleſſing, and to ſhew, by an uniform temperance of conduct, that we value, and endeavour to deſerve it?

Judge then,

2. What are the particular obligations upon us, to make a right uſe of, to exert our endeavours to perpetuate, peace.

From what has been already laid down; theſe obligations are very evident; from the natural demand which our fellow-ſubjects, and countrymen, have upon the very deſign of our ſtudies, and the intention of our retreatful ſituation: from the civil claim upon our ſuperior abilities and learning, to be thoſe guides, whoſe integrity and honour they may with ſafety rely upon: and from their firm confidence, in particular, that we act according to the rules of the Goſpel; that prejudice doth not alienate us from our faith; nor party-principles prevail ſo far, as to make us forget our profeſſion.

But

But we have ſtill more particular obligations to conſider, and which ought to have great weight with us, as an Univerſity. As we a claim to wiſdom, the leaſt call upon us muſt be, to act upon prudential maxims. Prudence is the ornament of action in common life; it is more ſo, in high life; but, conſidering the weight of obligation, I am not afraid to ſay, that it is above all ſo, in the collective view of an Univerſity-ſtation.

Our pretenſions to wiſdom are, or ought to be, great; and our conduct is very conſpicuous: our being ſenſible of the former, ſhould excite us to gain the character of learned men; but no excuſe is to be pleaded, if a reflection on the latter, doth not raiſe a ſpirit to ſhew that, we are prudent men.

And where is prudence without peaceableneſs to be found? Search ſelf-love firſt; run through kindred; channel through ſocieties; let obſervation traverſe kingdoms and nations: anguiſh of mind; animoſities; diviſions; wars; will ever ſhew imprudence, on ſome ſide or other, to be the baniſhment of peace and happineſs. An-

Another particular obligation upon Us to peaceableneſs is, what is certainly a very reaſonable demand, a quick ſenſe of gratitude. We know that war, more or leſs, diſtreſſes every government: thoſe diſtreſſes have been conſidered; the intereſts of *Europe* have likewiſe been conſidered; the Prince, whoſe ambition, though it did not kindle, yet widely extended the flames of war, has given up all the conqueſts, which were the ſucceſsful fruits of his ambition; and *Great Britain* wants not, it is not her intereſt to have any. Her only glory is to extend her commerce, and to ſupport her allies. Spread then objections from what quarter ſoever, We are ſuppoſed to reaſon impartially upon, we are ſuppoſed to wiſh for peace; We, it is to be preſumed, expreſs the language of our hearts, in this day's ſolemn thankſgiving to Almighty God, the giver and diſpoſer of it.

3. We may conſider the particular reaſons which we have, as an Univerſity, to expect ſucceſs on our endeavours to inſtil the principles, and thereby to perpetuate the bleſſings, of peace. Con-

Conſider with me, how great, in general, muſt be the influence; and how vaſtly extended the conſequences of our precepts. The early, and, for the moſt part, the unprejudiced minds of youth, are to receive from us the ſeeds of loyalty and patriotiſm; and what great hopes may we not entertain, that, in a ſoil ſo proper to receive them, they will be kindly cheriſhed; that by our going on to enrich that ſoil, we ſhall ſee them open, bloſſom, and bring forth fruit enough to reward all our diligence in ſowing, cultivating, and improving them!

For, as the youth committed to our care, are to mix in all profeſſions; to become, we hope, uſeful to each; many, doubtleſs, greatly to adorn; ſome, it may be, to preſide over each diſtinct profeſſion: what a pleaſure muſt it be to us, to behold the extenſive conſequences of our labours! that to the great advantages of nature and providence, *viz.* genius, rank, and fortunes, we have ſuperadded thoſe of principle and learning; and are conſcious, that we, in ſome meaſure,

ſhare

ſhare the merit of their ſerving their king, and being ornaments and bleſſings to their country.

Go we on to conſider farther, the weight of our authority and example.

An Univerſity is in every view a public, in ſome points of it, a moſt conſpicuous ſituation. It is the ſuppoſed nurſery of arts and ſciences; in ſhort, of the moſt extenſive knowledge; and, whether in a civil or a religious light, of moſt firmly-grounded principles: for ſhould an Univerſity be unſound, or unſtable, in principle; if the ſeeds of ſworn loyalty take not deep root and flouriſh, in ſuch a promiſing, cultivated ſoil; where elſe, may our fellow-ſubjects exclaim "ſhall principle, juſtice, honour, and inte-"grity be found?"

Laſtly, we are taught to hope for ſucceſs in our endeavours, from the experience of paſt times.

But the time would fail me, to recal to your minds the many honourable and worthy perſonages, whoſe great ſervices to their king

and

and country, were the fruits of thoſe principles, which we had the glory to plant in their minds: nor need I mention many marks of Royal bounty, which were Royal acknowledgements, and rewards.

But to conclude in a more general way:

Knowing, profeſſing, fulfilling our duty in our own province, by ſhewing peaceable diſpoſitions, and exerting our endeavours to diffuſe them, let the Apoſtle's ſalutation to the *Theſſalonians*, that *the Lord of peace would be with them*, become our own to the whole race of mankind.

Some of them indeed, moſt of them, alas! are ſtrangers to the glorious light of the Goſpel, with which we are, in its full ſplendor, illuminated and comforted. But what is the Chriſtian inference? Pity ſurely, and ſorrow for them. Are many of them inhumane and barbarous? ſo doubtleſs had we been in a like ſituation, and ſtripped of all our preſent advantages. Nay, poſſibly, notwithſtanding them all, the diſtant heathen world may juſtly charge Chriſtians with,

what even they think, ſhocking ſcenes of inhumanity. I will not inlarge upon this ſubject; but only add, that, as humanity teaches us to reſpect our fellow-creatures, Chriſtianity ſhould at leaſt convey to them our good wiſhes; ſhould oblige us to pray for the peace and happineſs of them all.

Not but that, in a peculiar manner, we are to pray with St. *Paul*, the moſt zealous, and univerſal patriot that perhaps ever exiſted, that the Lord would give peace to all Chriſtian Nations, as he prayed it might be given to all Chriſtian ſocieties; that whereſoever Chriſtians are diſperſed through the whole world, *the God of love, and peace, would be with them.*

F I N I S.